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FEBRUARY 15, 1948

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EVANGELICAL ACTION

Voice of Evangelical Christianity in America

Sunday School Classes are Enjoying New NSSA Uniform Bible Lessons in the "Life of Christ"

IN THIS ISSUE:

PALESTINE LOOMS

Return of Jews to Homeland A Significant Move

Page Three

DR. LAURIN'S SERIES

Re-thinking Christianity Is Held Chuches' Task

Page Five

EVANGELICAL UNITY

Imperative for the Times Says Dr. Bradbury

Page Seven

AS AMSTERDAM NEARS

Dr. Murch Discusses Some World Council Problems

Page Twelve

NONCIRCULATING

PUBLISHED TWICE A MONTH
BY THE NATIONAL
ASSOCIATION OF EVANGELICALS

RNS Photo

Readers Say—

In the Archives

To the Editor:

With the end of another year, the Historical Foundation of the Presbyterian and Reformed churches is accessioning the 1947 file of the *United Evangelical Action* for permanent preservation. In this connection we want to thank you for sending your journal to the Historical Foundation, and to let you know something of the high value which is placed on your publication in this institution.

Montreat, N. C. T. H. SPENCE, JR.

Behind the Times

To the Editor:

Your article "Signs for the Times" (UEA, January 15) is quite out of date. The Bible Crusaders in Seattle, Wash., have carried on a splendid billboard testimony for some time. From what I have seen personally they have very fine signs that really give out the Gospel message. Why can't these two outfits get together? Maybe they can then make better headway in a worthy cause. I enjoy UEA a lot. God bless you.

RALPH LUNDQUIST

Lindsborg, Kan.

Street Testimonies

To the Editor:

A recent correspondent in your columns was concerned over an abrupt challenge that confronted him on the streets of Chicago, "Isn't it wonderful that Jesus died for our sins?" Just those words from a stranger. The correspondent allowed that this might pass as a testimony but not without some elucidation. He insisted that the message was over simple, lacking in "common sense" and intellectual appeal.

I am reminded of what Paul wrote to the Corinthian church, "I declare unto you **first of all** that Christ died for our sins according to the scriptures" and "I was determined not to know anything among you but Jesus Christ and Him crucified". He further comments that "the preaching of the cross is to those that perish foolishness (lacking in common sense) but to those that are saved the power of God."

Few people are won to Christ by theological treatises. Evidently the one who wrote you was so touched and disturbed by the simple testimony that he couldn't get it off his mind and had to write a letter to the editor! Let's keep on telling others the simple story that Christ died for them.

New York City J. G. BARNES

"Liberalism" in Ceylon

To the Editor:

We in Ceylon follow with deep interest, through UEA, the progress that evangelicalism is making in your land. We have only recently become aware here of the baneful propaganda of "liberalism".

Recently a Dr. Donald Soper, a "Christian revolutionary", has been touring the country appearing in some of the largest Protestant pulpits. Among other things the doctor said, "Jesus Christ did not know that his mother was a virgin and that neither St. Paul nor Mark referred to it"; "I do not believe that the entire Bible is inspired"; "There are at least three Isaiahs and much of the prophetic material in Isaiah does not refer to the coming Messiah including Isaiah 53."

The congregations which have heard him have been shocked at these and many similar pronouncements. One Gospel worker told me that "You could have knocked me down with a feather when these base and brazen denials of the evangelical faith were made from the pulpit. It would seem that the time has come for evangelicals to unite here in Ceylon.

E. L. WIJETUNGE

Maradana, Ceylon.

Too Much Division

To the Editor:

I am renewing my subscription to UEA. I have found it informative and

(Continued on page 22)

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United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

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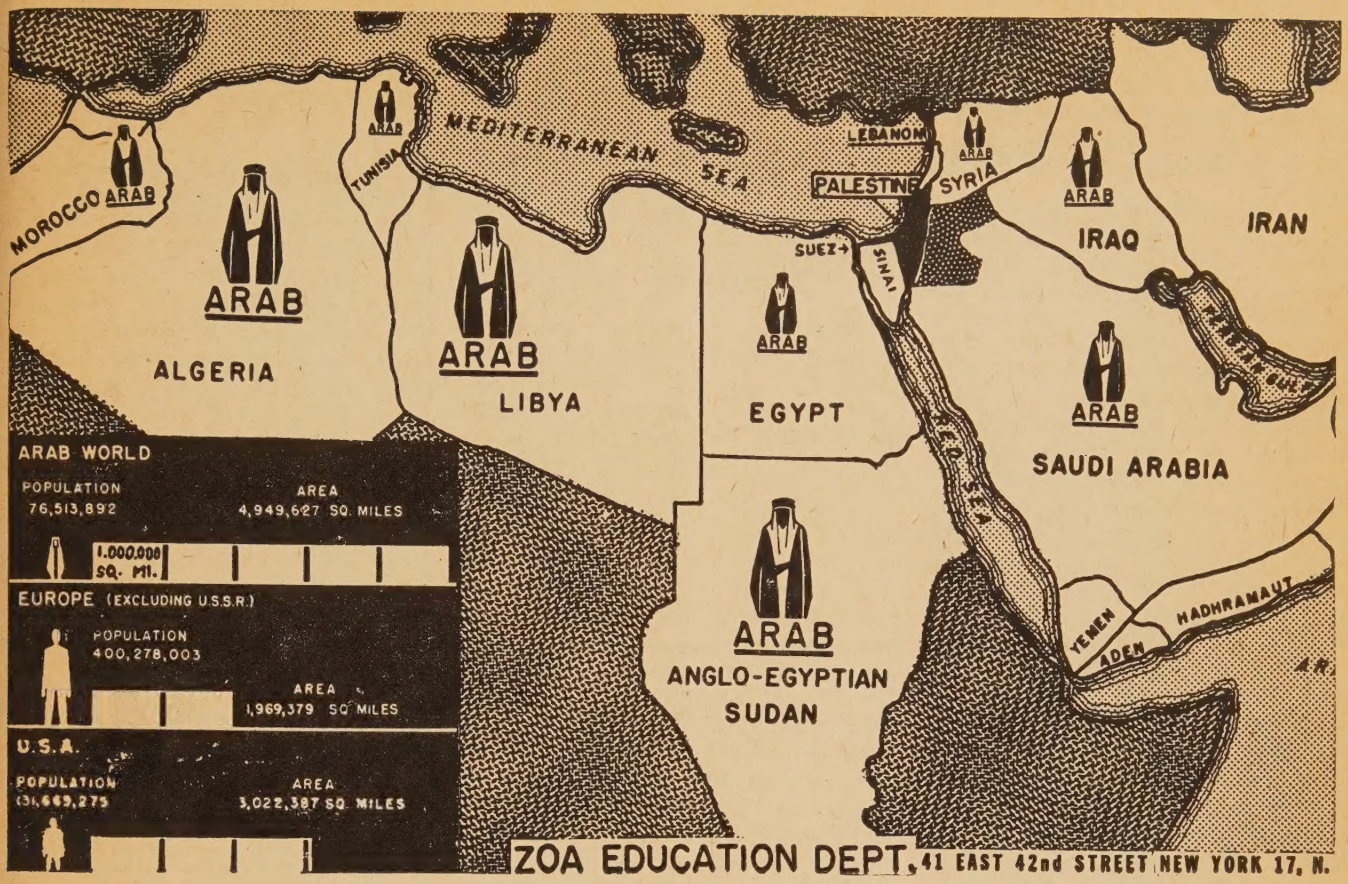

PALESTINE LOOMS LARGE

HARRY BUCALSTEIN *

22626

THE lament of the exiled Hebrews by the banks of "the rivers of Babylon" is echoed by millions of their descendants from the banks of the Dwina, the Rhine and the Danube today. Palestine looms large in the eyes of the homeless European Jews and as a place of refuge for their homeless brethren to the Jews of America. But just as there were adversaries and obstacles to their return from Babylon so there are in today's return. The Samaritans were no happier at the return under Ezra and Nehemiah with their little band of those who "rebuilt the walls of Jerusalem" than are the Arabs of today. Sanballat the Horonite and Tobiah the Ammonite (Neh. 2:10) have their counterparts today in the Grand Mufti and his friends in the Arab League.

Jews all over the world, most of whom have no personal desire to ever live in Palestine, are helping those who do wish to return, or are already in the land. Over $600,000,000 has been spent already and more millions will be poured in as needed. Not only are Jews helping financially but materially as well. Ships are being chartered by funds raised through Jewish underground societies to haul the refugees from Europe; ships that are more often than not, intercepted by the British Navy and their passengers taken to Cyprus, or worse yet returned to Germany as was the case of those aboard the *Exodus 1947* last summer. Even more forceful means of help are offered. Only a few days ago a box designated for Palestine broke open on a Jersey City dock and cases of TNT were seized by the FBI. Five Jewish young men were arrested in January for trafficking in this explosive.

The partition plan adopted by the United Nations, while rejected with scorn by the Arabs, was accepted as at least half-a-loaf by the leaders of the Jewish Agency and the Zionists. Since then more than 700 have been killed in the civil war and millions of dollars in Jewish and Arab property destroyed. Nothing has been or is being held sacred. Jews have been driven from their "wailing wall," shot at while burying their dead in a cemetery; students attending the Hebrew University on Mt. Scopus have been sniped at by Arabs. Jews in return have blown up a hotel said to be the headquarters of the Arab terrorist leaders and ambushed Arabs seeking to cross from trans-Jordan and Iraq into Palestine to join the war. Newspapers for January 14 carried this tragic paragraph in a dispatch from Palestine: "Three columns of uniformed Arabs converged during the day on a cluster of three Jewish communities on the road between Bethlehem and Hebron, and a government announcement tonight said one village had been completely sur-

* Minister, Morris Street Christian Church, Indianapolis, Ind.

rounded and placed under siege." At *Bethlehem,* birthplace of Christ; *Hebron,* where Abram pitched his tent and made an altar unto Jehovah, now the sons of Ishmael and the sons of Isaac engage in internecine strife.

Jews and Arabs have not always been at war. When the Balfour declaration was first announced following World War I, Arab leaders such as King Feisal and the other Arab delegates to the Peace Conference in Paris rejoiced with the Jews and worked for many years in close collaboration with Chiam Weitzmann and others. Nor are the Jews driving the Arabs out of a living space in Palestine or elsewhere. The Arab population in Palestine is twice that of the Jewish and has increased proportionately since 1920 in spite of large immigration of Jews. There is room enough for Arab and Jew to live and let live. In fact the Arabs themselves admit that theirs is not a problem of lack of room, but lack of population. All the Arab countries surrounding Palestine have only a combined population of 15 million, all of whom could be contained *in Iraq alone.* In a paper presented to the Royal Asia Society in England in 1926, Jafar Pasha al-Askari, then Prime Minister of Iraq, stated: "The size of the country is 150,000 square miles, about three times that of England and Wales, while the population is three million; what Iraq wants above everything else is population." (The British Isles support a population of forty million). In Syria only about one-sixth of the cultivable land is cultivated.

Back of the trouble in Palestine lies the hidden hand of power politics and the hunger for oil. Nearly half the world's oil reserves are in Arab lands. American and British oil companies are eagerly exploiting these reserves, while Russia looks on with hungry eyes; both sides counting up their reserves for the war that seems next in order. Old King Ibn Saud of Soudi, Arabia, gets more from his oil concessions than he ever got from pilgrims enroute to Mecca. The pipeline from Iran (Persia) runs across Arab lands to the port of Haifa. Humanitarian interests have a way of being side-tracked when self-interest and profits get in the way.

To the Bible-believing Christian all this is but a step in the fulfillment of God's plan and in keeping with His promises. There is no logical or legal claim that can be raised for the Jewish rights to Palestine; not even the plea of humanitarianism makes sense. If the Jew needs security and peace, why not in America or even South America or Australia or South Africa? There is certainly no safety for him in Palestine! Yet he will not be satisfied with any other offers made him. "It's Palestine or the gas-chambers," said many of those interviewed by the Anglo-American commission in the Displaced Persons Camps in Germany. Only the heart-cry of the Psalmist by Babylon's waters explains the urge that drives the Jew, yes even the non-religious Jew, in the world today.

The Jews are not *"re*-constituting" (that *re* is important) their National Home in Palestine with any sense of divine urge or Biblical reasoning. Most of the Jews in active Zionist movements are not especially religious. They offer every argument but the Bible for their zeal. Even communistic Jews, and there are a few of them, are now pro-Zionist. That, by the way, is a recent shift of the ever-changing "party-line." Russia voted for partition in the UN to the horror of the Arab delegates. That, however, doesn't mean that Russia loves the Jews. She is merely interested in fomenting strife anywhere and everywhere and trouble in Palestine is just her dish.

Non-religious Jews say that given Palestine, Jews all over the world will have a new sense of pride and will have restored their sense of "belonging." Art and culture developed in Palestine will be credited to the Jew rather than to the nations among whom he may be living. For example Einstein is a Jew, but Jews get no credit for his scientific discoveries; Heine was always counted as a German poet rather than a Jew; Mendelssohn is credited as a German composer, not a Jewish composer. The latter two were Christians, by the way, and Einstein makes no religious claims whatever, hardly being even an agnostic. Jews having this sense of accomplishment and "belonging" will be better Englishmen and Americans, they say. Another group of Jews fear a National Home because of the possibility of the cry of "dual-citizenship" that might be raised against Jews of other lands. Thus a future Hitler, say in America, might declare all American Jews citizens of Palestine and rob them of their American rights and protections. Among the leaders of this group are Lessing Rosenwald, son of the late Julius Rosenwald, and some Reformed rabbis.

Still another group of Jews eye Palestine with mingled hope and concern. These are the Hebrew Christians of the world. In Hungary are literally thousands of Christ-believing Jews, as there are in Germany and Austria. They want to get out of these anti-Semitic nations where they must suffer as Jews in spite of their Christian faith. They also look with hungry eyes on Palestine for both religious and economic reasons. It is doubtful, however, if a *Jewish* state would admit these Christ-believing and God-honoring Jews, while freely admitting Jews who are agnostic and even materialistic atheists in their belief. It is interesting to note how quickly even so-called liberal and broad-minded Jews freeze up at the mention of Christian Jews desiring to go to Palestine. The cross is still "to the Jew a stumbling-block."

What of the future? That belongs to God, the God who promised Abram, "In that day Jehovah made a covenant with Abram, saying Unto thy seed *have I given this land,* from the river of Egypt unto the great river, the river Euphrates . . ." (Genesis 15:18). An interesting phase arising out of the partition plan for Palestine lies in the fact that the Jews were given the Negeb ("south"), a desert section south of Gaza and reaching down to the Gulf of Aquaba, the traditional crossing place of the Red Sea. This is the portion of land that was assigned to Simeon, in the partitioning of the land by Moses and Joshua. This desert was such that Simeon never occupied it, but rather *"dwelt"* with Judah, since Judah had more than he needed. The tribe of Simeon largely disappeared. Now the Jews are graciously given this desert to live in. Could this be in preparation for the fulfillment of Isaiah 35? "The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose . . . and a highway shall be there, and a way, and it shall be called The Way of holiness; the unclean shall not pass over it; but it shall be for the redeemed; the wayfaring men, yea fools, shall not err therein . . . they shall obtain gladness and joy, and sorrow and sighing shall flee away."

RE-THINKING CHRISTIANITY

Second in a challenging series of articles on the state of the church

ROY L. LAURIN

Yea, I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance. II Peter 1:13.

This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance. II Peter 3:1.

THINKING is the prelude to conviction as conviction is the prelude to action. If our thinking is not well placed our convictions will be misplaced and action consequently misdirected.

There is no suggestion in the need for re-thinking Christianity that either as a philosophy or power it is in need of repair or revision. The need lies in the fact that the present proponents of Christianity have so far forgotten its true elements and proportions that Christianity has ceased to be Christian and has become a religion of Churchianity.

There are some who propose to re-write Christianity by modernizing its message. There are others who propose to revise Christianity by changing its purpose and program. But these are not what is needed. These would be destructive and not constructive. They would be fatal and not vital.

What Christianity needs is to be re-thought. This means that we must re-read the Bible. This is the source of our information. To be able to say what Christianity ought to be we must know what it was. Surely it is not to be something different in the twentieth century from what it was in the first century. What it has become is not what it started out to be. Let us therefore re-think it systematically.

I.

Re-Thinking Christianity's Message

Before Christianity is to be considered as a method it must be defined as a message. It has parts and principles that are as definite as a chemical formula and as unchangeable as the rules which govern the universe. These are found in its message.

It was the message which created the church and not the church the message. This being true it is the message which controls the church and not the church the message. To illustrate: We have a constitution and a nation. It may be argued that chronologically the nation created the constitution; but politically and practically the constitution created the nation. To prove this you need but to take away the constitution and you will destroy the nation. It is therefore true in American governmental philosophy that the constitution controls the nation and not the nation the constitution. Political modernism in the form of the New Deal did its best to control the constitution by legislation, directive and legal manipulation. This was political heresy, for once you have the nation controlling the constitution you then have the nation on the road to disintegration.

This sort of thing would be as destructive as if the world tried to control the laws of the solar system instead of the solar system the world. The laws of hygiene, nutrition and metabolism control man. When he sets out to control them he is a dead biped.

Just what is the message of Christianity? Our trouble commences at this question because we invariably set out to define something. We take what we want and leave what we do not want. We define by prejudice.

Suppose we took the New Testament as it is for what it is and read it by its own self-given formula in I Corinthians 2:9-16. Our method is to read a book about the New Testament and review a creed or accept an opinion. If we had a moratorium on books, creeds and formulas for three months and read and preached nothing save the Bible, we would have another reformation. Re-read the Bible in the light of its own reading formula and we will have a different conception of Christianity than most of the churches are defining today. In other words let us give God a chance in His own word.

II.

Re-Thinking Christianity's Purpose

Here we plan by prejudice and predilection being influenced by all sorts of strange accumulations. The true purpose of Christianity may be defined in a general sense by saying that it is Christ's purpose. Find the purpose for which He came and we will have the purpose for which Christianity exists. Reading the New Testament by its own formula will give us a different conception of Christianity than the church is experiencing. When we read the New Testament as it is for what it says we will then realize that it will be necessary to save the church from churchianity and restore it to Christianity.

We have developed, since the first century, a vast system of various institutions which are motivated and actuated by their separate traditions, creeds and constitutions. They are too often, as Jesus said of the religious institution of His day, "teaching for doctrines the commandments of men." Therefore He said, "In vain do they worship me" (Matt. 15:9).

The last thing Jesus said to His disciples was said before the church was in existence. It was in the nature of a commission, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). This, in the last analysis, is the purpose of Christianity for "a church that does not spread the gospel does not understand the gospel."

The burden of responsibility for this lack in understanding the church's program rests on the leadership of the church. It is the fault of preachers, ecclesiastical brass-hats and swivel chair dictators who shape church policies and programs.

Much of what is wrong with the modern church program is due to the extra-pastoral and un-pastoral duties to which the pastor falls heir. Jesus spent His time "doing good" but we have tied the hands and occupied the time of the modern pastor so that he cannot go about doing good. He is a slave to a desk full of details. He is an executive of church management. Consequently he has little time for the vital pastoral function. He is not free for counsel. He has little time to sit beside the sick or comfort the sorrowing. Nor does he have time or take time for study and pulpit preparation. Because of this the real church program is missed and energy is spent in promoting churchianity instead of propagating Christianity.

III.
Re-Thinking Christianity's Social Obligations

We generally understand the social obligations of the church to consist of better living conditions for the masses, education of the illiterate, suppression of lawlessness, the extension of hygiene, better legislation and other things of a similar nature. Just how far does the responsibility of the church extend in this direction? How far should the church go in combating vice and social injustice? The answer is found in the Bible. How far did Jesus go? How far did the first church go? Surely none of us can claim a more sensitive social conscience nor a more universal social vision than Jesus had. When we see what He did in regard to the social needs of His day it is not principally a question of what He did but rather how He did it. What Jesus did was that which would bring a total and immediate end to all social injustice and evils. The mission of Jesus was not to institutions but individuals. It was not primarily to man's physical wants but his spiritual needs. Hence, while He found grave social disorders such as poverty, slavery and political despotism, Jesus nevertheless offered no external remedies and attempted no external improvements. Among other things He did not do was to clean up the slums of Jerusalem. He realized that the slums were first of all in the people and merely to take the people out of the slums would not solve the whole problem. He did not start an educational system though He must have been conscious of the need for intellectual improvement. Nor did He found a church or write new laws.

What Jesus did to correct social evil was more basic and fundamental than reform. It was to change human character and not physical environment, knowing that a change of character would bring a change of environment. The present social program of the church should follow the pattern of Jesus' purpose and work. When it does, it will accomplish the greatest possible good.

It has been properly said, "The primary work of the church is not to build social systems but to make genuine Christians of men that their lives in all relationships will be one consistent demonstration of the principles, purposes, practices and motives of those who worthily follow Jesus Christ."

The church's greatest social weapon is not attempting economic, social and political reform but to adhere to her commission to disciple all men.

The social schemes now being sponsored by the church are all predicated upon reforming and changing exterior conditions. They deal with unregenerate characters. They work with mankind in sin. Hence all of them are pre-doomed to failure for it is presupposing that all men collectively and individually can under all circumstances be successfully appealed to through persuasion. It is failing to reckon with sinful human nature. It is trying to "make the ethic of the gospel a direct basis for the political order, thus neglecting the fact that the gospels do not even claim to deal with the problem of power as a political problem." The Bible always bases Christian conduct on Christian character but the church ignores this and is trying to get men to love and live the ideals of Christianity apart from the experience of regeneration. It is using the man-made weapon of reformation instead of the God-given weapon of regeneration. Reform attacks social evil as a disease which it is not. It is the symptom of a disease which is at the root of all human wrong — sin.

This does not mean that the church should ignore the social inequalities and iniquities under which contemporary civilization lives. Certainly Jesus did not. What He did was to expose their evils and shed light upon their correction. He soundly condemned the Pharisees for their religious hypocrisy. He called attention to the sins of His generation. At the same time He shed the light of His own truth upon their solution and also at the same time He kept true to His mission among men which was to deal with the course of all social evil — sin.

The church's failure to practice its own preaching is its greatest hindrance to its effort to deal with its social obligations. This is particularly true of evangelical churches and Christians who place emphasis on this teaching. It has failed to demonstrate what it has proclaimed. The truth is not upheld by its conduct. It is true as never before among evangelical Christians that "judgment must begin at the house of God."

So far, the modern church has made a conspicuous failure in its plan and efforts to change the world. The social changes that come are brought about by politics and not religion. If it is argued that the church is responsible indirectly then we counter to say its mission and program is to operate directly and not merely by way of influence.

The church has failed because it has departed from the pattern and purpose of Christianity. It has preached humanitarianism rather than the grace of God. It has been telling the world that "a good life could be achieved here and now and that with an increased well being most, if not all, of man's problems could be solved." It has tried to persuade the world "that slowly but surely mankind is progressing upwards, that scientific enlightenment and wider opportunity enable the masses to thrust ever more strongly toward an ideal goal where all shall be happy and well fed and clothed." The net result is what?

(Continued on page 8)

EVANGELICAL UNITY

JOHN W. BRADBURY *

THE new day of opportunity for evangelicals in this country, and everywhere else throughout the Christian world, calls for unity among them. This unity does not exist. It is easy to see why, if one reads back into the origin of the new evangelical resurgence. Essentially, it is a twentieth-century reformation. Its impact is as vital and even more far-reaching than the historical Reformation which occurred four hundred years ago.

The apparent confusion arising out of this evangelical resurgence has its precedent. When evangelicals were struggling for freedom and truth in the seventeenth century, the Christian world was just as much torn with agitation and controversy as we are in the twentieth century, if not more so. But out of that maelstrom, ultimately there came unity of enterprise for the spread of the Gospel of Christ, even if there did not develop ecclesiastical unity.

This can be equally true of the present evangelical revival. The movement is one of emphasis upon the trustworthiness of the Scripture and the body of truth consequent upon the holding of that conviction. It is a disturbing movement because its proponents have had to attack entrenched error and consequent erroneous deduction. This error evangelicals found embodied in institutions presumably dedicated to the production of Biblically confirmed expositors of the Christian faith. Their attack upon the innovations of evolution, destructive criticism of the Bible, new theories regarding what ought be Christian teaching, an antitheology bias, and virtual denial of the distinctive and traditional revelation regarding what is the Gospel has been and is a war on a broad, yea scattered, front—and such a front as to forbid coordination of endeavor.

Consequently, there has grown up a diversity of emphasis and enterprise which is so confusing as to threaten the cause of evangelicalism itself. A religious melee is not conducive to good manners or to spiritual poise. It tends to produce a situation dishonoring Christ and the Gospel which is so passionately reaffirmed.

Granting that the zealous affirmation of Biblical Christianity has brought a renaissance of evangelical faith, a warning needs to be uttered to evangelicals that they had better find a basis of consolidation and coordination or they are likely to lose the advantage they have so vigorously obtained. Modernism is exhausted and passé. Churches have grown tired of the cold rationalism which they were urged to believe was Gospel for twentieth-century people. The drift of our time is definitely toward the enduring evangelical faith. Granted. But what are evangelicals doing to conserve and promote the result of their emphasis?

It is this situation which evangelicals must face. Their own ranks consist of a large variety of militant units. Sometimes, between these different elements, there is more bitter antagonism than is felt against the common opponent. This is not good sense, and certainly not what the Lord would desire. What would He wish? None other than that all those who "love our Lord Jesus Christ in sincerity" should find a common and agreeable fellowship.

This is needed, first, for the solidarity of the faith; second, for a cultural development of the understanding of things most surely believed; third, for a united front against what is apostate in Christendom; fourth, for a solid impact upon forces of corruption in our communities through evangelism; fifth, for a revival under the Great Commission to undertake the evangelization of the world; sixth, to make permanent the new interpretation of the truth; seventh, to provide for evangelical institutional continuity.

Would it not be well if those who now so strenuously and so individually attack the straw men of defunct modernism were to devote more time to conserving the household of faith and to obeying God in endeavoring to obtain the unity of the Spirit in the bond of peace among themselves? No victory remains a victory unless what it secures is conserved. Forces which generate confusion prepare their own ultimate extermination. A study of Reformation dissidency compels the conclusion that continuity can be lost in confusion. In the Christian religion, strife or competition among those who are close enough together to be regarded as of like faith ultimately means disintegration. A fragment may survive for a while, but that is all it will ever be.

Divine blessing rests upon those who catch the vision of spiritual unity for common ends. Make no mistake, we do not spread the significance of this statement beyond the circle of evangelicalism. It is not possible to have spiritual unity when and where Christian truths are denied. But, certainly, where believers are of like faith there is the best of all bases for spiritual unity, and it is consummate folly to so act as to make such unity impossible. Let every conscientious evangelical give heed to the need for unity.

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* Dr. Bradbury is the distinguished editor of the *Watchman Examiner* and a member of the Board of Administration of the National Association of Evangelicals.

Re-Thinking Christianity

(Continued from page 6)

"For the past four centuries man has striven to believe in a world becoming progressively better through the operation of reason and science. Now he finds he is overwhelmed by the complete collapse of all that he believed would save him." The reason for this failure and this tragedy lies at the doorstep of the church for the church has failed to tell the world that man alone is the source of all his trouble; that man's tendency to sin causes the social evils and sins of the world; that the solution of the ills of the world is not in treating men as a mass but as individuals. It is for these failures of the church that the world has arrived at its present state of evil. The reason for the church's failure is spiritual stagnation, institutional fossilization and general secularization. It stresses Christianity as a system of theology and a method of ceremonial worship rather than a personal life relationship to God.

One of the chief causes of the church's failure is the fact that it has professionalized Christianity as a religion when it was originally personalized as a life.

Originally the social obligations rested upon the individual. Now we have institutionalized it so we pay others to feed and clothe and help people. It is so easy to devise systems of religious aid and contribute our quarter rather than to be the immediate agent of mercy ourselves. The Bible says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep oneself unspotted from the world" (James 1:27). To whom do we suppose this obligation belongs? Does it belong to the Church collective or the Christian individual? To both, but in its actual accomplishment it was to be through the Christian individual. Christian charity is an institutional obligation but a personal one. It is because we have institutionalized our religion, our benevolence and our service that individual Christianity has almost disappeared.

We fail to remember that Christianity is a religion of laymen. It is not a religion centered in a hierarchy of priests and bishops. The place for the minister and an organized effort is apparent but essentially Christianity, in distinction from all religions, is a laymen's movement. We have changed this in our program and made it an ecclesiastical business centered in professional propagandists.

IV.
Re-Thinking Christianity's Power

When we re-think this phase of Christianity we will find that early Christianity was particularly distinguished for its power. Its distinction did not lie in its scholarship, organization or creed. "The early Christians, fresh from their contact with Jesus, believed that God was immediate and powerful. They had His aid in everything. The Christian course was a partnership with God. They dared defy an emperor, challenge the pagan world, face the torture of the dungeon and the arena, because God with His inexhaustible resource, stood by their side."

What was this power? It was the power of the Holy Spirit which is not more or less than the power of the new life of Jesus Christ in the lives of His disciples.

CHICAGO

Will be the Mecca of American Evangelicals

May 3 - 6

Sixth Annual Convention National Association of Evangelicals

In order to save the modern church from being completely discredited as anything even approaching a divine institution we must have a re-birth of the supernaturalism of the first century in the terms of its twentieth century equivalent. By its twentieth century equivalent is meant this: There are dispensational differences to be respected. We know, for instance, that we are not to expect a re-occurrence of the Pentecostal phenomenon of speaking in tongues. This was an equipment given by divine gift for the specific purpose of enabling men to preach the Gospel in the known languages of that day. It was a necessary expedient because the little handful of Christians had to quickly propagate their kind or be overwhelmed by either Judaism or paganism.

Regardless of this distinction there still remain conditions which demand that modern Christianity display and reveal its divine character. Should not a religion that professes intimacy with God be able to produce evidences of God in all the practical aspects of life? If not then it exists under false pretense.

A passage from the prophet Joel should have modern application: "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" (Joel 2:17). Paul wrote to the Corinthians and said, "For the Kingdom of God is not in word, but in power" (I Cor. 4:20).

How far are we justified in putting God and the Bible to a practical test in life in relation to their divine character? Does their deity stop with their being or extend to their production? Science proves its claims in a laboratory. Where is Christianity's laboratory of proof? Is all the proof in the past or is it still a vital factor in modern life?

What about Christians? How far dare they go in demanding tangible and practical results from their faith? Is it something workable, or something mystical? Is it something that they can put on a flesh and blood basis or is it something mystical which they can conveniently push behind a veil where it is untouchable and say, "Oh, you see, this operates in the realm of the spiritual and cannot be judged by the physical?" Is it something that belongs to this world and this life or is it something for heaven only?

In other words, what does the Bible mean when it says things like this — Matthew 6:33 — "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." (See also verses 25-32).

Matthew 7:7-8 — "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Phil. 4:19 — "But my God shall supply all your need according to His riches in glory by Christ Jesus."

The attitude to these practical aspects of our Christian faith will go a long way toward resolving the modern dilemma of the church.

EVANGELICAL NEWSFRONT

UEA Correspondence • RNS News Service

UNITED ACTION

Evangelicals to Expand In San Joaquin Valley

FRESNO, Calif.—Dr. J. T. Zamrazil of Los Angeles, regional director of the NAE for California and Arizona recently spent an entire week in Fresno conferring with the Fresno NAE Committee. The purpose of these conferences was to plan the expansion of the activities of the committee throughout the entire San Joaquin Valley. Mr. James Streit, a Fresno business man, is chairman.

Office quarters were made available to Dr. Zamrazil at the Memorial Baptist Church, Rev. J. C. Matthews, pastor. The expansion program is to cover the entire San Joaquin Valley from Sacramento in the north to Bakersfield in the south. Scores of cities and communities are to be reached.

During the week spent in Fresno, Dr. Zamrazil was heard on two radio stations, the messages originating at station KMJ of Fresno and station KRDU at Dinuba. He addressed the student body of the Pacific Bible Institute, a Mennonite Brethren school, at several of their chapel services. He was also guest speaker at the following churches and organizations: Reformed Presbyterian Church, Mennonite Brethren, Memorial Baptist, Mission Covenant, Church of God, the CBMC of Fresno and the Youth for Christ. Two rallies were held, one at the United Presbyterian Church in Fowler, and another at the Pacific Bible Institute in Fresno.

Rev. C. E. Caskey, pastor of the Reformed Presbyterian Church, and secretary of the Fresno Committee was responsible for setting up much of the schedule.

Pittsburgh Laymen Hear NAE Leaders

PITTSBURGH, Pa.—A dinner meeting of Christian business men under auspices of the National Association of Evangelicals was held here January 27. Among the speakers were Dr. R. L. Decker of Kansas City, Mo., president of the NAE, and Rev. Clyde W. Taylor of Washington, D. C., director of NAE's office in the nation's capital. Plans are under way for setting up another Laymen's Advisory Council in this area.

Taylor, Zamrazil Conduct Arizona NAE Meetings

PHOENIX, Ariz.—Interest in the program of the National Association of Evangelicals has greatly increased in Arizona under the impact of a series of rallies and meetings recently conducted here by Dr. Clyde W. Taylor, director of the EFMA Washington, D. C., and Dr. J. T. Zamrazil, regional director of the NAE for California and Arizona.

Ministers' meetings and rallies were held in Phoenix, Tempe, Prescott, Tucson and Glendale.

Featured during these meetings were the special subjects used by Dr. Taylor. The ministers groups heard him speak on "The Evangelical Front in Washington from the Confidential Side" and the rally audiences were addressed on "Behind the Scenes in Washington." Rev. Harold Taylor, brother of Dr. Clyde Taylor and newly-appointed regional director for the Greater Chicago Area of the NAE, assisted in the meetings.

Pastors Elect New Arizona Committee

PHOENIX, Ariz.—Arizona evangelicals are moving ahead toward a year of greatly increased activity under the leadership of a new executive. The January meeting here elected the following as their officers: Rev. Tillman Habegger, chairman, Rev. Le Roy D. Thomas, secretary, and Rev. Wm. Fredricks, treasurer.

Other members of the committee for the New Year are: Rev. H. H. Dykstra, Rev. C. O. Wood, Rev. H. A. Wilson, Rev. R. Donahue, Rev. Stillion, Rev. B. E. Young, Rev. B. N. Clay, Rev. L. B. Entrikin, Rev. Henry Doerr and Rev. M. M. Wilkins. Several other names will be added to the list at a later meeting.

The meeting was held in the San Carlos Hotel under the direction of Dr. J. T. Zamrazil, regional director of the NAE for California and Arizona. The featured speaker was Dr. Clyde W. Taylor of Washington, D. C., director of the EFMA in the capital city.

Where to Find The News

	PAGE
Benevolence	10
Denominations	18
Education	14
Evangelism	11
Laymen	19
Missions	15
Personalia	21
Press	15
Public Affairs	16
Radio	10
Reform	20
United Action	9
Youth	11
War Relief	11

Hundreds Gathered to Plan Philadelphia Meet

PHILADELPHIA, Pa.—A banquet in preparation for the NAE Regional Conference in Philadelphia was held at Town Hall recently with 375 in attendance. There is every expectation of a large and representative meeting, April 4 to 6, in the same location.

More than a score of top NAE leaders will be present to participate in the sessions, which will include three mass meetings, seminars on many subjects and a general exchange of pulpits by local pastors. Among the speakers at the larger sessions will be: Dr. Harry Rimmer, Dr. R. L. Decker, Dr. Harold J. Ockenga and Dr. H. H. Savage.

Decatur Fellowship Organized for Work

DECATUR, Ill.—On January 15 a number of evangelical pastors of Decatur and vicinity met and took the initial steps in the formation of an evangelical ministers' fellowship. Rev. Edward L. Larson of the East Park Baptist Church was chosen temporary chairman, and Rev. Donald Etnier of the Full Gospel Church, secretary.

Dr. J. Elwin Wright of the National Association of Evangelicals met with the group in the afternoon, and in the evening brought a helpful and informative message to a mass evangelistic meeting at the East Park Baptist Church.

The ministers in the afternoon meeting declared themselves in sympathy with the NAE, and adopted its statement of faith as the basis of their fellowship.

This meeting was made possible through the efforts of Rev. Carl Smith. Dr. Wright was well received.

Prescott Plans New NAE Organization

PRESCOTT, Ariz.—Some twenty evangelical ministers met in the Prescott Free Methodist Church of which Rev. Paul Kugler is the pastor to organize for action.

Much interest in the purpose and the program of the National Association of Evangelicals was manifested on the part of all present.

Dr. Clyde W. Taylor of Washington, D. C., addressed the ministers and was also the speaker at the evening NAE rally in the First Christian Church of which Rev. E. R. Tolin is pastor. A splendid audience was in attendance.

Plans were made for future meetings of the organization. Dr. J. T. Zamrazil, NAE Regional Director for California and Arizona was present and the ministers urged upon him the importance of a return visit to their area in the near future.

NAE

National Association of Evangelicals

SERVICE DIRECTORY

National Headquarters
Dr. R. L. Decker, President. Office: 542 S. Dearborn Street, Chicago 5, Ill.

War Relief
Mr. Frank D. Lombar, Executive Director. Office: 536 W. 46th St., New York City 19.

Missions
(Evangelical Foreign Missions Association)
Rev. Clyde W. Taylor, Director. Office: 1422 F Street, N.W., Washington 4, D. C.

Transportation
(Evangelical Foreign Missions Association)
Mr. W. S. Anderson, Director
Office: 9 E. 7th St., New York City 3.

Sunday Schools
(National Sunday School Association)
Rev. C. V. Egemeier, Executive Secretary. Office: 542 S. Dearborn St., Chicago 5, Ill.

Radio
(National Religious Broadcasters, Inc.)
Dr. Theodore H. Elsner, President.
Office: Broad and Master Sts., Philadelphia 22, Pa.

Chaplain Counselors
Mr. Ernest L. Chase, Director.
Office: 1153 Broad St., Newark, N. J.

Youth
(Evangelical Youth)
Rev. Ralph W. Harris, President.
Address: 336 W. Pacific St., Springfield, Missouri

Higher Education
(Commission on Christian Educational Instituitons)
Dr. Enock C. Dyrness, Chairman.
Address: 808 Howard St., Wheaton, Ill.

Christian Day Schools
Mr. Mark Fakkema, Secretary. Office: 542 S. Dearborn St., Chicago 5, Ill.

Evangelism
(Commission on Evangelism)
Dr. H. H. Savage, Chairman. Address: First Baptist Church, Pontiac 15, Michigan.

Government Chaplaincies
Bishop Herbert T. Spence, Chairman.
Address: 3833-17th Place, N. E., Washington 18, D. C.

Regional Offices
New England—Dr. J. Elwin Wright, President. Office: 9 Park St., Boston 8, Mass.

Northwestern—Rev. William H. Nagel, Director. Office: 509 Dekum Bldg., 519 S. W. Third Ave., Portland 4, Ore.

Michigan— ——— ———, Director. Office: 820 Transportation Bldg., 131 W. Lafayette Blvd., Detroit 26, Mich.

California-Arizona—Dr. J. Theodore Zamrazil, Director. Office: 1059 South Hope St., Los Angeles 15, Calif.

Upper Mid-West — Dr. William H. Lee Spratt, Director. Office: 530 Andrus Bldg., 512 Nicollet Ave., Minneapolis 2, Minn.

Greater Chicago — Rev. Harold Taylor, Director, 542 S. Dearborn Street, Chicago 5, Ill.

United Evangelical Action
Dr. James DeForest Murch, Editor and Manager. Office: 111 E. 4th St., Cincinnati 2, Ohio.

NAE Activities in California-Arizona

LOS ANGELES, Calif.—Great plans are being made for the western regional NAE conference here March 7-9. Outstanding evangelical speakers and conference leaders will be heard. The sessions will be held in Trinity Methodist Church and the Los Angeles Evangelistic Center.

The California-Arizona area of the NAE sent a large shipment of clothing to Europe via New York City as a result of a special War Relief campaign. Some $3,000 in cash was also received.

Dr. H. H. Savage of Pontiac, Mich., is to be the speaker at the next meeting of the Evangelical Ministers Fellowship for the Greater Los Angeles area. This luncheon gathering is growing in numbers and influence.

RADIO

Plan Gospel Radio Station in Canada

TORONTO, Can.—The Associated Missionary Broadcasters of Canada will soon be broadcasting from their own radio station at Brooks, Alta., if their current money-raising campaign is successful.

The organization is headed by Dr. Oswald J. Smith, pastor of the Peoples Church here. Other leaders are Messrs. A. J. Stewart, H. W. Stock, S. W. Whittaker and W. R. Morrison. They must have $50,000 in hand before the Dominion authorities will grant a license. The sum of $37,000 has already been raised. Buildings are now being erected and equipment installed at Brooks.

"Showers of Blessing" Entering Foreign Field

KANSAS CITY, Mo.—The "Showers of Blessing," Church of the Nazarene radio program, is now on 118 radio stations. There are eleven foreign (outside the United States and Canada) broadcasts. The organization has spent approximately $25,000 on foreign mission broadcasts. There are approximately seventy-five million people within the coverage zone of stations carrying the program.

Recordings of the programs are being supplied to seven Veterans' hospitals. This service has the approval of the Chief of Chaplains in Washington, D. C.

A recent acquistion is the broadcast from Radio Mozambique, Portuguese East Africa. This station covers Africa south of the equator. A radio station in China and two 150,000-watt stations in Mexico are being considered for the program.

Dr. T. W. Willingham is the executive director of the Nazarene Radio League.

Radio Luxemburg Gospel Broadcast

BRUSSELS, Belgium—From "Radio Luxemburg" are going out Gospel broadcasts which cover The Netherlands, France and Switzerland. These programs are sent out by the Belgian Gospel Mission and directed by Dr. Miner B. Stearns, who for three years was with Station HCJB, Quito, Ecuador, and is now head of the Bible Institute of the Belgian Gospel Mission.

The "Bible Broadcast" Renders Wide Service

LINCOLN, Neb.—The Bible Broadcast of which Rev. Theodore H. Epp is director is now heard on some forty different stations. Most of these are in the USA but some are located in Mexico, South America, China and Africa.

The offices occupy the entire second floor of a large building. There are some fifty co-workers at headquarters. Besides the many offices, print shop, etc. there is a prayer room. Each worker spends half a hour in this room praying for some of the many praying requests that come in to the office. As soon as one worker leaves the prayer room someone else takes his or her place. Consequently, prayer ascends to heaven every hour of the day and no request sent in is forgotten.

Two periodicals are published monthly—*Good News Broadcaster* and *Young Ambassador*. Many thousands tracts, booklets and books are sent out every month to those who write in requesting spiritual help.

Over $70,000 was raised for missions in 1947. It costs about half a million a year to conduct the broadcast.

Lutherans Erect FM Transmitter

ST. LOUIS—(RNS)—Radio station KFUO, owned and operated by the Missouri Lutheran Synod, has begun construction of a 585-ft. FM radio tower and antenna, it was announced here.

The station said it had received permission from the Federal Communications Commission to build a 10,000-watt FM transmitter and that it would enjoy unlimited broadcasting time on its completion.

The FM project was described as part of an expansion program that "will mark a new era of growth and development of the Gospel Voice, radio mission house of the Church."

BENEVOLENCE

Helen Keller to Tour the Orient

NEW YORK—(RNS)—Helen Keller, president of the John Milton Society for the Blind here, will leave by plane on March 26 on an extended visit to the blind in the Orient and the Near East. Miss Keller, 67, will be accompanied by her secretary-companion, Miss Polly Thompson.

On her tour she will crusade for better treatment for the blind, who in many countries "have fallen into a pitiable condition of beggary, neglect and prejudices." She will visit Egypt, Iran, Palestine, Syria, Australia, New Zealand, Japan, Korea, China, Burma, Siam and India.

In Japan, Miss Keller will be met by Dr. Milton T. Stauffer, general secretary of the Society, and his wife.

CAREY S. THOMAS LIBRARY
DENVER CONSERVATIVE BAPTIST SEMINARY
3401 S. UNIVERSITY BLVD.

The party will visit 11 cities in Japan under the direction of a national committee of sponsors made up of high officials and leading Japanese citizens.

The Milton Society, under whose auspices the tour will be conducted, is an interdenominational, non-sectarian group established in 1928 to provide the blind with Christian literature in Braille.

WAR RELIEF

Church World Service Exceeds Its 1948 Goal

NEW YORK—Church World Service, interdenominational relief agency, seeks to distribute $34,740,000 in funds and supplies overseas during 1948, it was announced here.

The project program was described as "greater than anything the American churches have ever attempted" by Dr. A. Livingston Warnshuis, executive vice-president of CWS. "It is $20,000,000 larger than the program accomplished in 1947," he said.

YOUTH

Expect 750 Delegates For Evangelism Meet

NEW YORK—Calvary Baptist Church of New York City will be the scene of eight days of world evangelism inspiration from March 7 - 14 when Youth for Christ International conducts a World Congress Conference for the greater New York area. Some 750 delegates are expected.

Speakers at the New York conference will include Rev. Stephen Olford of Wales, Rev. David Morken and Bob Pierce, recently returned from China, Bob Evans and Peter Deyneka (home from fifteen countries in Europe) Cliff Barrows and "Billy" Graham, reporting on England, Rev. Leland Skinner, soon to leave for the Philippines, Dr. Torrey M. Johnson, president of Youth for Christ International, Dr. Frank Phillips, Noel Lyons, coordinating director for the conference, and others.

North California Site Houses YFC

SAN FRANCISCO.—Through the generosity of Adrian and Dorothea McMahan, in memory of their mothers, Ada Irene McMahan and Sabra Cornell, over fifteen acres of beautiful land in Santa Venetia, Marin County, have been given to Emmanuel Schools.

It is planned that this site will be headquarters for Youth for Christ activities in Northern California. A great Christian youth center and conference grounds will be constructed there.

Free Church Youth Plan Summer Meet

MINNEAPOLIS—Rev. "Billy" Graham of Montreat, N. C., Dr. C. Raymond Ludwigson of Wheaton, Ill., and Dr. Eugene Nida of the American Bible Society and Wycliffe translators, will be the main speakers at the quadrennial conference of the Free Church Youth Fellowship at Mission Farms on Medicine Lake, Minneapolis, from June 14 - 20.

Five hundred young people from all parts of the country are expected for the six-day conclave. Roger Anderson of St. Paul is president of the FCYF and Miss Sylvia Nyquist of Rockford, Ill., is coordinating director for the conference.

Ken Anderson, well known Christian novelist and a former Free Church pastor, will conduct one of the workshops during the afternoon sessions.

The Free Church Youth Fellowship was formed in 1941 at the annual conference of The Evangelical Free Church of America at Denver, Colo. This year the youth will meet separately at Medicine Lake in the first quadrennial to be held once every four years. The annual denominational conference is scheduled a week later — June 23 - 28 — at Rockford, Illinois.

Youth for Christ Pushes Evangelism

CHICAGO—Dates for seven regional Youth for Christ World Congress conferences in cities from San Francisco to New York have been announced by Noel O. Lyons, coordinating director of the world-wide conclave on evangelism scheduled for August 8-15 at Amsterdam, Holland.

The itinerary includes the following: February 28 - March 6 — Philadelphia area. March 7 - 14 — Calvary Baptist Church, New York City. March 11 — First Baptist Church, Bloomfield, New Jersey. March 12, 13 and 14 — Grand Rapids, Michigan. May 2 - 9 — San Francisco, Oakland and San Jose area. May 9 - 16 — Fresno, Modesto and San Joaquin Valley. May 16 - 23 — Church of the Open Door, Los Angeles, San Diego, Long Beach, etc.

Demand for pre-Amsterdam rallies in Europe may necessitate several European conferences, Lyons also said. British Youth for Christ will lay plans for its part in the Congress in its second annual conference in London on March 30 - April 2. As of February 1, fifteen area conferences had been held.

EVANGELISM

Zoller-Stockwell Team In Southern Campaigns

DETROIT, Mich.—Dr. John Zoller, formerly of the "America Back to God" Mutual network program, with Chelsea Stockwell, his soloist, are scheduled to lead several Texas campaigns early this year. The first series is to be held in Dallas, Tex., and surrounding communities where this team will be engaged in two weeks of radio revival rallies, using the 50,000 watt Corpus Christi Station, KWBU. One-night stands are scheduled for several of the largest churches in Dallas, including Tyler Street Methodist, First Baptist, First Methodist and Cliff Temple.

The schedule for Zoller and Stockwell, representatives of Christ for America, was arranged by Bernard C. Morris, Director of the Texas for Christ Movement and the Old Rugged Cross Hour, heard daily over KWBU.

Following this series, the team will lead an evangelistic campaign in the LeTourneau Trade School and Plant

(Continued on page 14)

GIGANTIC CROWDS HEARD APPELMAN IN "CHRIST FOR DETROIT" CAMPAIGN

Capacity audiences of more than 5,000 jammed Convention Hall in the "Automobile City" as the Detroit campaign neared its close. Dr. Hyman Appelman and Homer Britton led this meeting which was promoted by "CHRIST FOR AMERICA" in cooperation with more than 100 churches of Detroit. The Children's Saturday afternoon rallies attracted audiences of nearly 6,000. More than 1,500 confessions, including numerous Catholics and Jews, were recorded.

UEA EDITORIAL

MURCH:

As Amsterdam Nears

IN AUGUST of this year the World Council of Churches will become a reality. The two-week meeting in Amsterdam will consummate the plan laid at Utrecht ten years ago. Some 130 Protestant, Eastern Orthodox and Old Catholic church bodies from thirty-nine countries will officially join hands in the greatest single ecumenical church organization outside Romanism.

World Council advocates boast that it will henceforth speak for 350,000,000 people in a united Christian approach to political, economic and social problems that impede world peace. Millions of these people, however, are opposed to the World Council. They do not like its aims, its doctrinal basis, its system of representation, its personnel and a hundred and one other things about it. Millions protest that those who claim to represent them in its officiary have no legal right to do so. Other millions are indifferent, uninformed and quiescent.

We have frankly opposed the World Council despite the fact that to do so seems utter Canutian folly. Evangelicals who put a premium on the Word of God and a discount on human reason and strategies have had a way of doing foolish things like that for a very long time.

In a recent study of the World Council * in these columns (UEA, September 1, 1946) we reached the conclusion that evangelicals must view its rise with alarm because (1) the WCC will not be purely evangelical, (2) it will not be strictly Protestant, (3) it will inevitably become a super-church, (4) it will be a political pressure group, (5) it will ostracize dissident churches and (6) will be the means of dividing churches in which there is disagreement concerning it. We have neither the time nor space to elaborate on these items. Suffice to say, we have had no occasion to change our views since they were expressed.

We are deeply interested in the discussions that are now being pursued on these issues in many quarters. The Lutherans have been most vocal. At their World Federation meeting in Lund, Sweden last summer they rejected the idea of geographical representation and voted to petition the WCC assembly at Amsterdam for confessional representation. Their action was grounded in fears (1) that the Council was theologically weak and (2) that it was aiming at organic unity. There are forces in the Council which greeted the Lutheran petition with expressions of definite disappointment and displeasure. Despite the fact that the WCC Provisional Committee has agreed to recommend an amendment to the proposed constitution permitting the Lutherans to have their way, there will be considerable friction over the issue. We believe that the Lutherans have put their finger on the precise spots where the WCC is weakest.

First, let us consider the theological issue. While the proposed constitution of the WCC states that it is to be a "fellowship of churches which accept our Lord Jesus Christ as God and Saviour," its general secretary, Dr. W. A. Visser 't Hooft, in the Winter issue of *Christendom*, 1939, said, "Theologically speaking the basis is probably not the best that could be found." There are churches which will be represented at Amsterdam which are riddled with unitarianism in both pulpit and pew. Their leaders are already prominent in WCC officialdom. Furthermore, neither the American leaders (most of whom are high in the counsels of the Federal Council of Churches) nor many of its European promoters seem to recognize that the one supreme, infallible authority in all spiritual matters is the Word of God. The Eastern Orthodox and Old Catholic groups hold views of authority which approximate those of Rome. We are driven to the conclusion that the Christ of the WCC constitution is not the infallible Word of God as revealed in the Holy Scriptures, nor the Christ of Scripture who is Lord and King in His Church. The WCC's creed is but the symbol of unity. Final authority in WCC affairs will not derive from a "thus saith the Lord" but from the consensus of human opinion and reason.

The second fear of Lutherans is likewise well grounded. The WCC is aiming for organic church unity, despite repeated denials of many of its leaders. Its pro-

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*Available in pamphlet form under the title, "United Action Now". It may be obtained at ten cents per copy from United Evangelical Action. 111 E. Fourth St., Cincinnati 2, Ohio.

COMING EVENTS!

Regional Rally, National Association of Evangelicals and affiliated bodies, Los Angeles, Calif., March 7-9.

NAE Regional Rally, Philadephia, Pa., April 4-6.

Sixth Annual Convention National Association of Evangelicals, Congress Hotel, Chicago, May 3-6, 1948.

Plan Now to Attend

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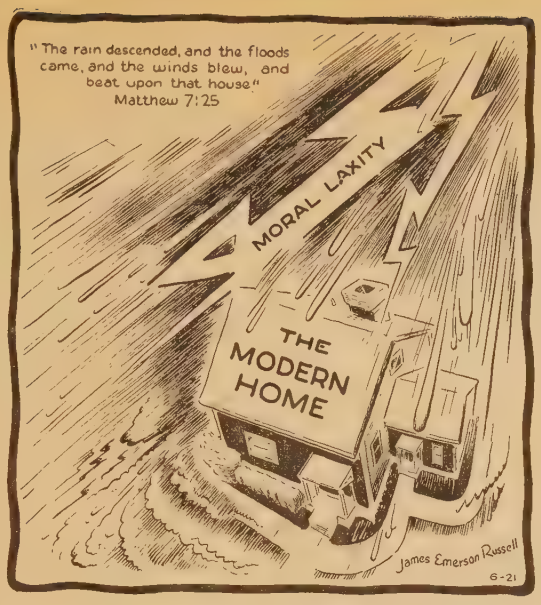

Courtesy Cincinnati Enquirer

The Storm is Testing it

Our Vulnerable Point

COMMUNISM has America worried. Scarcely a radio broadcast, a sermon, an address, a newspaper or an ordinary conversation fails to mention it. The entire organized life of the nation is being mobilized to combat it.

Few seem to realize, however, that the greatest weakness of America is its moral and spiritual irresponsibility. We will not long escape the horror that has settled on Europe if we do not possess the moral and spiritual stamina with which to resist it. We talk about higher production, higher standards of life, the blessings of democracy and freedom. These are what Europe's leaders were talking about fifty years ago. They are the mere externals. Unless they are the natural fruitage of a deep-rooted commitment to God and His will they may become a source of weakness.

Already the seeds of secularistic decay are growing fast in America. Someone has said, "The secularist has taken the bolts of religious belief and morality out of the machine of human relations in order that all parts may have freedom. His machine is fast approaching the democracy of the junk heap, where everything else disjointed lies in ruins."

Communism is observant and it is counting on America to fail precisely at this point.

POTPOURRI

Of the 1,500 Boston childern committed to the city's care and support, eighty-five per cent come from homes ruined by alcohol.

When the nominating committee of the New Jersey Food Merchants Association recently approached Mr. Henry Zeeuw about becoming its president he said, "Yes, on three conditions. There must be no Sunday activities, no liquor served at meetings, and no special speakers who use smut and profanity." Mr. Zeeuw was elected. He is a Christian Reformed churchman.

Christian literature is needed more today than ever before. A study of periodicals listed in the *Reader's Guide* showed that the percentage of articles indicating an approving attitude toward "traditional" Christianity decreased from seventy-eight to thirty-three per cent between 1905 to 1930. In popular magazines such as *Collier's, Ladies' Home Journal, American, Cosmopolitan* and *Saturday Evening Post* there was a drop from ninety to sixty per cent. We have an idea that later figures would indicate a new low.

Petty bickerings, among the "top brass" of churches to be represented at the WCC in Amsterdam this summer, are reaching a new high. The free trip for the official representative and the honor of being in the official group photograph are the plums causing the trouble. According to a recent number of *The Christian Century* lay representation will, on this account, be very small. To keep peace in the official households it will be Bishop This, Secretary That or President T'other who will be chosen to go to Amsterdam. And, as one stay-at-home has remarked, "in the order of senility."

In a recent meeting of church leaders in the Athletic Club at Dallas, Texas an assistant dean of Southern Methodist University said, "We might have a lot more young people in our church today if we had no Sunday School". Another Methodist leader told the same group, "We have oversold people on what we are able to do in the Sunday School." We would like to have our Methodist friends show us a dozen Protestant churches in the country without Sunday schools that have improved their educational situation or reached any remarkable number of youth for Christ.

UEA OPINION

Evangelism

(Continued from page 11)

at Longview, Texas. Their next campaign will be "Christ for Morrison's Cove" at Curryville, Pa., Feb. 22 - Mar. 14, sponsored by the Cove Christian Laymen's Association in that area. Tentative plans are being made for the team to conduct a further Spiritual Awakening campaign by radio during the period Mar. 16 - 21 at Raleigh, N. C., under the sponsorship of Evangelist Tommy Steele who is heard daily over Station WPTF (50,000 watt).

Dr. Zoller and Mr. Stockwell are listed among the leaders in the national Spiritual Awakening Congress to be held in Moody Church, Chicago, April 4-11.

EDUCATION

Bishops to Speak At Asbury Confab

WILMORE, Ky.—Bishops Fred Pierce Corson of the Methodist Church and Leslie R. Marston of the Free Methodist Church are scheduled as the two main lecturers for the Fourth Annual Ministers' Conference at Asbury Theological Seminary from February 24 to 26. Other recognized leaders in colleges and seminaries will be present to lecture and teach.

The conference sessions will be held in the First Methodist Church of Wilmore and Hughes Memorial Auditorium on the campus of Asbury College. More than two hundred ministers from many states were in attendance at the conference in 1947. Dr. J. C. McPheeters, president of Asbury Theological Seminary, is the chairman and Dr. W. D. Turkington, dean of the seminary, is the registrar.

Seminary Is Training 130 for the Ministry

KANSAS CITY, Mo.—The Nazarene Theologial Seminary, Dr. Hugh C. Benner, president, now has 130 students enrolled. The range of the curriculum has been enlarged this year and the size of the staff has been increased until there are now seven full-time and five part-time professors on the faculty. The new Department of Missions has enjoyed a most auspicious beginning.

Gerstner Conducts Week at Sterling

STERLING, Kan.—Annual Spiritual Life Week at Sterling College is being observed this year, February 14-20. The guest minister is Dr. John J. Gerstner, pastor of Second United Presbyterian Church, Wilkinsburg, Penna. Twice-a-day general assembly meetings are being held. The purpose of this week is to bring the claims of Christ to the special attention of every student on the campus and to the community adjacent.

A new venture in cooperative procedures in education is under way in the second semester at Sterling. The departments of Sociology, Economics and Bible are pooling their resources in a seminar session for students taking advanced work in certain courses in each of these departments. The seminar will meet one day each week for a two-hour session. Outside lecturers who are specialists in certain phases of community leadership, as well as the professors from the cooperating departments, will lead the seminar sessions.

President Installed At Pacific College

PORTLAND, Ore.—Rev. Gervas A. Carey, M.A., B.D., D.D., was formally installed as the sixth president of Pacific College recently. Representatives from independent and state schools in Oregon and from other Friends colleges were present. Greetings from the State Colleges and University were brought by Curtis E. Avery, registrar of the University of Oregon. Dr. Harry L. Dillen, president of Linfield College, spoke for the independent colleges. Greetings from other groups were expressed by Joseph G. Reece, speaking for Oregon Yearly Meeting, Floyd R. Riley for the faculty, Norval Hadley for the student-body, and Hazel Mary Houser for the alumni. The installation address was given by Levi T. Pennington, President Emeritus of Pacific College. The formal installation was made by Walter P. Lee, president of the Board of Managers. Musical numbers were furnished by the college choir, and members of the Music Department faculty. Highlight of the afternoon was the inaugural address by President Carey on the theme, "Integrated Education."

Immediately following the inaugural ceremony tea was served to the guests by the ladies of the College Auxiliary. In the evening members of the faculty and staff and the board of managers, with their wives and husbands, were guests of the college at dinner in the newly completed and attractively decorated dining hall.

The three new buildings on the campus are very nearly completed. Temporary heating facilities have been installed and all are in use.

229 North Carolina Schools Offer Bible

DURHAM, N. C.—(RNS)—Instruction in the Bible now is offered as an elective course in 229 public schools in North Carolina located in fifty-one of the state's 100 counties. The classes have a total enrollment of 37,518 pupils, of which 31,984 are in the elementary grades and 5,534 are in high school, according to a report of the North Carolina Council of Churches.

The report states that in schools where Bible is offered 98.5 per cent of the elementary pupils take it, but only 17 per cent of the students take the instruction in high schools.

New Buildings at Mennonite College

NORTH NEWTON, Kan.—Extensive plans have been made for the Bethel College building program for 1948, including a new Student Industries Building, the beginning of work on a new library, and the provision of additional space for the music department.

In addition, an architect is now working on plans for the Bethel College church building, to be located north of Goerz Hall. The church building fund now totals around $47,000, and it is hoped that construction work can begin this summer.

Nazarene Sunday Schools Increase

KANSAS CITY, Mo.—Sunday-school enrollment of the Church of the Nazarene for 1947 was 398,940, which is an increase over 1946 of 29,214 or eight per cent. Average attendance for 1947 was 251,655 which is an increase over 1946 of 20,139, a gain of 8.7 per cent. With the exception of 1938, these are the largest numerical gains ever made in the denomination's forty years of Sunday-school history. These increases were shared by fifty-four districts; only four districts showed losses.

Church of God School Growing

PORTLAND, Ore.—The Pacific Bible College, an institution under the auspices of the Church of God (Anderson, Ind.) now has an enrollment of 200 and is steadily growing. Over 100 who have left its portals since its founding in 1937 have become ministers, missionaries or full-time Christian workers in other fields.

Pacific Bible College is authorized by the State Board of Education to award the B.A. and B. Th., degrees. It now owns five buildings and has net resources of $150,000. Dr. O. F. Linn is dean of the college.

Lutherans Establish New Christian Schools

LOS ANGELES.—After fourteen weeks of existence the new Christian Day School of the First English Lutheran Church here reported sixty children enrolled and as many more on the waiting list. There are four full-time teachers and a principal and the school is self-supporting. It now serves through the fourth grade.

St. Matthews Church of the same denomination started a similar school about the same time with forty enrolled.

There are now eight Christian Day Schools of churches belonging to the National Lutheran Council in this area. The teachers of these schools recently met in the Chapel of Peace for a conference. Rev. Edmund G. Krueger has given much assistance in launching the work.

Church Schools Not in Proposed Federal Aid

WASHINGTON, D. C.—(RNS)—Private institutions are excluded from a vast program of Federal aid to Amerian colleges and universities proposed here by the President's Commission on Higher Education. Church schools would, however, be permitted to benefit from a multi-million dollar scholarship and fellowship project recommended by the Commission.

The program—calling for Federal appropriations to start at $450,000,000 and reach $850,000,000 by 1960—would permit doubling the existing enrollment in higher educational institutions.

Two of the Commission's twenty-eight members opposed the exclusion

of private schools from the direct-aid phase of the program.

The dissenters were the Very Rev. Frederick G. Hochwalt, director of higher education of the National Catholic Welfare Conference; and Dr. Martin R. P. McGuire, dean of the graduate school of the Catholic University of America.

PRESS

Scripture Press In New Quarters

CHICAGO.—Dedication of the new offices of Scripture Press at an informal housewarming January 15 attracted more than 600 visitors from the Chicago metropolitan area. Among the guests were many pastors and church leaders.

Dr. H. A. Ironside, pastor of Moody Memorial Church, spoke at the dedication service at 8 p. m. Brief addresses were also given by Freelin A. Carlton, manager of Sears Roebuck & Company State Street Store, and Harry G. Saulnier, of Pacific Garden Mission. Music was provided by George Beverly Shea, popular radio bass-baritone gospel singer.

The new quarters, located at 434 South Wabash in Chicago, occupy two entire floors, virtually doubling the previous office space of the organization.

Noted as the publishers of graded Sunday School lessons used by churches across the nation, Scripture Press has grown rapidly during its fourteen-year history. "Our miraculous growth can be ascribed only to God's gracious blessing," said President Victor E. Cory. "When we started there were two part-time employees — Mrs. Cory and myself. Now we have a staff of more than 150. We know that God answers prayer."

"Paper Missionaries" Go 'Round the World

CHICAGO.—Fourteen and a half million dollars sounds like a fabulous sum of money in any man's language. In comparison, $327 is almost nothing. Yet that is all it takes in American money to get $14,500,000 worth of religious books printed in China, with the present Chinese inflation.

Bargains like that are scarcely a surprise any more to Kenneth Taylor, a director of Moody Bible Institute Colportage work. In the last few months, foreign distribution of the "paper missionaries" has been tripled by means of printing in the foreign countries themselves.

Already publishing has begun in Switzerland, with 200,000 German tracts finished in January. Arrangements have been made in Bulgaria to print 25,000 copies of "Four Things God Wants You to Know," one of the most widely circulated tracts in the world. "Full Assurance" by Dr. H. A. Ironside is to be published in Czechoslovakia. And plans are underway for printing in Hungary, France, India, and Latin America in the near future, according to Mr. Taylor.

Nazarene Publishers Report Great Growth

KANSAS CITY, Mo.—The Nazarene Publishing House had gross sales of over $980,000 during the past fiscal year according to a recent report.

New branch stores and depositories have been established; one in Pasadena Calif., where Rev. P. H. Lunn, for many years the sales manager of the publishing house, is manager, and the other in Toronto, Ontario, where Rev. D. L. Deeks is manager. A new retail store has been opened in connection with the publishing house in Kansas City.

The Spanish Department has printed a hymnal, several booklets and tracts, the Spanish edition of the *Herald of Holiness* which, now has a subscription list of 4,945; a Sunday-school quarterly with a subscription of 3,627, and a paper for juniors with a subscription list of 4,247.

The Nazarene Publishing House made a contribution of $10,000 to the ministers fund of the denomination in 1947 and reports total assets of over a million and a half.

MISSIONS

CIM Closes Big Missionary Year

PHILADELPHIA, Pa.—Despite the manifold problems which have confronted the China Inland Mission 1947 was a splendid year from many viewpoints.

A total of $462,375 was received for the work. Fifty-nine North American workers returned to the field, accompanied by forty-six children. In addition nineteen new workers and five children sailed.

The total membership of the Mission at the end of 1947 was 1,037. There were 650 missionaries on the field. Despite disrupted communications the reports of the workers indicated 6,047 baptisms during the year. The number of professed conversions, of which the mission keeps no record, must have been very large.

Japan Missioners Too Few for Task

WASHINGTON, D. C.—(NAE)—Up to the minute statistics on missionary endeavor in Japan reveal the following facts by inquiry made of the military government. There are now 1,120 Roman Catholic missionaries but only 220 Protestant missionaries in Japan.

Of the Protestants about 165 are members of the Foreign Mission Conference which handles the business for the large denominations in the Federal Council of Churches. A large percentage of these are therefore "liberal" and preach the social gospel. There are forty-five missionaries associated with the Evangelical Foreign Missions Association committee in Japan; the rest belong to such groups as Seventh Day Adventists, etc.

Rev. Clyde W. Taylor, EFMA secretary, commenting on the statistics said, "If the liberal boards are lamenting the lack of response to their appeal for Japan what about the evangelical boards which have fallen far behind and really have a true Gospel message to give."

Plan now to attend NAE'S Fifth Annual Convention, Congress Hotel, Chicago, May 3-6.

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Persecutions in Communist China

WASHINGTON, D. C.—Persecutions of evangelical missionaries has again broken out in North China and the Communists are continuing their atrocities according to advices being received at EFMA headquarters here.

One message states, "Only a few days ago Communist agents took fifteen of the leading believers of a nearby village and nailed them to rough wooden crosses where they endured untold agonies seventy-two hours before they died. The Lord has graciously spared the missionaries but natives in other sections of the area are being pursued and murdered by the forces of the Communists Army, They are making an all-out attempt in this area to extinguish the light of the Gospel as a foreign religion and due to their enmity toward all things religious. We need to pray for the few scattered missionaries in Communist China and for our native brethren who may be compelled to give their lives rather than deny their faith in Jesus Christ."

Wants Protestant Leper Church Made Memorial

NEW YORK—(RNS)—Dr. Eugene R. Kellersberger, general secretary of the American Mission to Lepers here, has issued an appeal that the Protestant church on Molokai, Hawaii, and the graves of early Protestant workers and leprosy patients be made a memorial.

Dr. Kellersberger, on a world tour to study Christian leprosy missions, said the church, built in 1870 at Kalawao, Molokai, and the churchyard are both neglected, "to the shame and dishonor of those of us who are Protestant."

He said the Roman Catholic Church built at Molokai by the famed Father Damien was cared for by the Territorial Government.

PUBLIC AFFAIRS

Christian Leaders Mourn Mahatma

BOMBAY—(RNS)—Christian leaders here joined in mourning for Mohandas K. Gandhi, martyred Indian statesman, who was regarded by Indian Christians not only as the father of their country but as "a great protector."

Although a true Hindu, Gandhi showed sympathy toward Christianity, and Christians in India felt secure under Hindu law so long as a leader who respected their beliefs was at the helm of affairs.

Due partly to Gandhi's influence a Christian woman, Lady Reajkumari Amrit Kaur, one of his old and valued friends, was appointed Minister of Health in the India government. Previously, another Christian, Dr. John Matthai, was named Finance Minister and later Railways Minister.

It was recalled also that Amrit Kaur's brother, Sir Maharaj Singh, a Christian, was appointed recently as Governor of Bombay.

Although other Indian leaders were opposed to Christian proselytizing and wanted missionary activities restricted, Gandhi urged that foreign missionaries should be freely permitted in the country, declaring he valued their contribution toward India's intellectual and moral advancement.

Christian Labor Group Victors In Union Vote

GRAND RAPIDS, Mich.—Affiliates of the Christian Labor Association have won what is described as the first union authorization elections to be held in this city.

Joseph Kulkan, Detroit representative of the National Labor Relations Board, said the CLA has obtained the necessary majority of eligible workers after balloting at the Hekman Biscuit Company.

He said 107 bakers were for the United Bakery Workers affiliate as compared with 16 votes in opposition, out of 145 eligible employees. The United Trucking and Warehousemen's affiliate won its election with 19 votes for and none in opposition at the bakery.

The CLA is largely composed of skilled tradesmen in the building industries, but recently has endeavored to organize factory and plant workers here. Members generally belong to the Christian Reformed denomination.

Kilkan said the election places CLA in a position under the Taft-Hartley law to bargain with the bakery management for union shop contracts covering eligible employees. The agreement provides that the plant does the hiring, but workers must join the CLA after a specified time.

Church-State Group View New Mexican Situations

WASHINGTON, D. C.—(RNS)—Recent charges of alleged violations of religious freedom in the conduct of public schools in New Mexico will be "thoroughly investigated" by Dr. J. M. Dawson, acting secretary of Protes-

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tants and Other Americans United for Separation of Church and State.

Dr. Dawson told Religious News Service just before departing for the Southwest that he intended to confer with civic and church leaders concerning the "Dixon, New Mexico, affair" where "gross encroachments" have been reported.

This is the first religious liberty "violation" to receive the attention of the newly-formed Church-State organization.

Dr. Dawson said he would preach a sermon on religious liberty at the First Baptist Church in Santa Fe, New Mexico on February 8. Dr. Dawson founded this church in 1917. Asked if he would discuss the Dixon school situation, the Baptist leader replied, "Indeed I shall."

Also due for "full investigation," Dr. Dawson declared, are complaints from the Southern Baptist Home Mission Board of denials of religious freedom among the Pueblos.

Reports from the Board, he revealed, tell of Indians being subjected to brutal beatings for joining Protestant denominations. Others have been driven from their villages by non-Protestant factions for the same "offense," according to the reports.

Subversive Textbooks Ousted in California

LOS ANGELES, Calif.—As the result of a campaign conducted by the Sons of the American Revolution in this state the series of textbooks called "Building America" is being eliminated from the public schools.

Despite the recent action of the State Board of Education adopting the books "subject to revision" there is a strong feeling against them. A special committee of the State Legislature has been appointed to investigate the entire method of textbook selection and the appointment of teachers.

The SAR has declared that these books are "subversive; that they contain important representations destructive of our American form of government and . . . are deliberately slanted to favor national and international socialism." As a part of its campaign the Society distributed large quantities of a booklet, "The Betrayal of America."

Ask Quick Release Italian Pentecostals

NEW YORK—(RNS)—The American Committee for Religious Freedom in Italy announced here it has sent a letter to President Truman asking him to intervene with the Rome government for the release of six members of the Italian Pentecostal sect arrested following recent disturbances in Sonnino near Rome.

According to reports attached to the committee's letter, the arrests took place when a youth named Francesco Calderelli was shot and killed during a riot caused when groups of Catholics attacked a Pentecostal meeting.

"We would respectfully ask you," the committee wrote, "to use all your good offices in obtaining the liberation of the innocent Evangelical people now being detained. Unless you intervene, they will be condemned to harsh

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prison terms by the courts of Italy, who are also dominated by the influence of the Vatican."

The committee declared that "our protest and appeal is not to be understood as an attack against the Catholic Church, but only as a mere act of defense for the rights of religious minorities as guaranteed under the Italian peace treaty."

The committee's letter was signed by the Rev. P. J. Zaccara, chairman of the executive committee; Dr. Charles Fama, chairman of the lay committee; and the Rev. F. J. Panetta, executive secretary.

DENOMINATIONS

Reformed Episcopal Anniversary Planned

PHILADELPHIA, Pa.—The seventy-fifth anniversary of the Reformed Episcopal Church will be celebrated at the coming meeting of the General Council in May. Plans are being laid for a history-making event. A great public mass meeting, to be held during the proceedings, will be addressed by Bishop William Culbertson, now acting president of Moody Bible Institute, Chicago. The regular sessions will be held in the Church of the Atonement here.

The denomination has recently opened a national headquarters office in Christ Memorial Church here. The address is 25 South 43rd Street, Philadephia.

Methodists Donated $164,000,000 in 1947

CHICAGO—(RNS)— During 1947 Methodists of the United States gave a total of $164,138,457 for all church causes, Rev. Albert S. Hoover, chief statistician of the Church, reported here.

Of this amount $31,076,049 was given for World Service missionary and educational work and other benevolences.

The Woman's Society of Christian Service, which has a national membership of 1,508,924, contributed $14,793,689 for local church work and missionary projects.

Membership of the Church now totals 8,567,724 in the United States. There are 24,019 active, retired and super numerary Methodist ministers and 40,321 preaching places divided among 21,605 pastoral charges. In addition, there are 10,623 local preachers.

Cumberland Presbyterians Report Membership Gains

NASHVILLE, Tenn.—There was an actual gain of 1,152 members in the Cumberland Presbyterian Church last year, according to a recent report. There were 3,569 conversions during the year.

There are ten synods in the Cumberland Church of today: Alabama-Mississippi, Arkansas, East Tennessee, Illinois, Kentucky, Missouri, Oklahoma, Tennessee, Texas, and West Tennessee. There are fifty-eight presbyteries.

The total membership of the Church is 76,276. It has 632 ordained ministers, 47 licentiates, and 56 candidates to the ministry, or a total of 735 ministers and ministers in preparation.

There are 1,033 local churches. Its Sunday schools have a total enrollment of 50,675 persons.

Mennonites Plan World Conference

GOSHEN, Ind.—Plans for a World Conference of Mennonites to be held in this country during the present year were laid by the Mennonite Central Committee in its annual meeting here.

The tentative dates set for the conference are August 4 to 10, with the opening meetings to be held at Goshen Aug. 4-5 and the closing meetings at Newton, Kans., Aug. 8-10. Following the conference proper, it is planned to hold informal area conferences at various places.

This year's worldwide gathering of Mennonites will be the first such meeting since the conference at Amsterdam in 1936.

Free Church Plans Building Programs

CHICAGO—The general board of The Evangelical Free Church of America, meeting in mid-year session in Chicago recently voted to increase the Home Mission Revolving Fund (for use in financing new buildings) from $50,000 to $150,000 in an all-out effort to meet the demands of the increased and expanding home missions program.

Rev. Ray Schulenburg, Moline, Ill., moderator, presided at the two-day session which also authorized the sending of Foreign Missions Secretary H. G. Rodine of Minneapolis to China this spring and summer. The 60th anniversary of the founding of Free Church missionary work in Canton and Hong-Kong will be celebrated this summer. Mr. Rodine returned recently from representing the denomination at the 25th anniversary of the work in the Ubangi territory of the Belgian Congo.

Also authorized was the purchase or erection of an administration and publication building in Minneapolis and the raising of additional funds for the new seminary and Bible Institute building to be erected in Chicago.

The annual conference of the Free Church will be held in Rockford, Illinois, from June 23—27, 1948.

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LAYMEN

Quaker Laymen to Hear Perry Hayden

PORTLAND, Ore.—Perry Hayden is coming west! The Quaker Men's Brotherhood of Oregon Yearly Meeting of Friends, representing the states of Oregon, Washington and Idaho, is sponsoring the coming of the Quaker miller from Ohio Yearly Meeting, to the Pacific northwest during the month of March to tell the story of "God Is My Landlord," the world famous "Dynamic Kernels," Biblical tithing wheat demonstration in Tecumseh, Michigan.

The Quaker Men's Brotherhood in cooperation with the Yearly Meeting Superintendent, the Yearly Meeting Board of Public Relations, and the various churches of the denomination has arranged for at least twenty showings of the motion picture delineating this experiment in Christian stewardship.

Rev. Joseph G. Reece, general superintendent of Friends work in the Northwest, is scheduled to cover the three states with Perry Hayden during of the motion picture delineating first appearances in the area surrounding Boise, Idaho and will close his itinerary in the coastal cities of Oregon and Washington.

In presenting the stewardship demonstration the Men's Brotherhood has as its objective the raising of funds for Pacific College, the denomination's college at Newberg, Oregon. The brotherhood drive is in line with the "all out" drive of every department of the church to raise funds for the advance program of the college under the leadership of Dr. Gervas A. Carey, president.

Lutherans Educating Against Communism

MILWAUKEE, Wis.—(RNS)—The "growing menance of Communism" was condemned in a resolution adopted unanimously by about 1,000 Wisconsin members of the Lutheran Laymen in America.

The resolution, introduced at a rally here, urged educational programs which would strengthen democracy and the development of an appreciation of democracy by young people. It called for the training of the citizenry at large to "recognize the elements of Communistic strategy in our country and to thwart that strategy with intelligence and skill."

Laymen Plan Greater Personal Evangelism

WASHINGTON, D. C.—(RNS)—Protestant laymen were urged to greater personal evangelism here as the best way to promote the Christian principles that must solve the world's problems.

Dr. John S. Bonnell of the Fifth Avenue Presbyterian Church, New York called for the "new emphasis" in an address highlighting a three-day meeting of the National Committee for Christian Leadership.

The National Committee and its affiliated international council represent scores of "breakfast groups" through-

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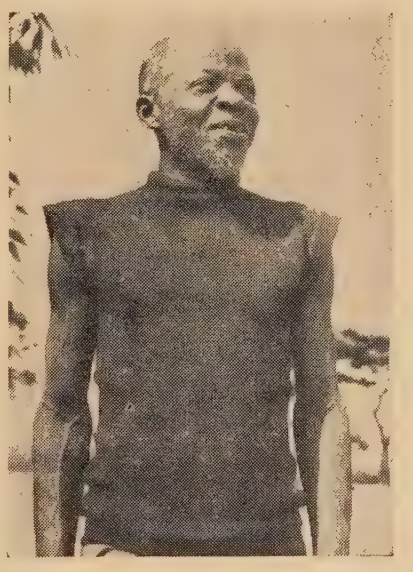

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Abraham Vereide, who founded the first group in Seattle, Washington, in 1935, is executive director of the laymen's movement. Among the most ardent supporters of the program are some 100 Senators and Congressmen who meet weekly in two "breakfast groups" on Capitol Hill.

Heard during the conference were Sir Philip Dundas of Scotland; Mrs. Eleanor Wilson McAdoo, daughter of Woodrow Wilson; Donald Stone, assistant director of the Budget and Senator Wiley, Republican of Wisconsin, who presided at a luncheon meeting.

Sessions were concluded at the committee's world headquarters here.

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The doors are wide open in Poland for preaching the gospel now. Hearts are hungry for the gospel message. Services lasting for several hours were overcrowded. The people are pleading for Bibles, New Testaments, hymn books and gospel literature in their language. **Missionaries and a Polish Bible School in Warsaw, which opened January 15, must be supported through Christian friends.**
Mr. Deyneka saw great spiritual awakening and scores of souls come to Christ in Poland and Germany. There is a great need for gospel workers in these and other countries. Our Russian Bible Institutes, which are giving free training, are going forward with great blessing in Toronto, Canada, and Rosario, Argentina. Missionaries must be supported in Alaska, South America, Canada, and the United States. Pray, help and tell others about these challenging opportunities. Let us redeem the time for the days are evil.
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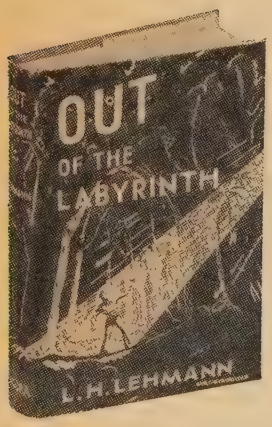

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REFORM

East Tennessee "Drys" Win Vote

JOHNSON CITY, Tenn.—The Washington County grand jury recently recommended the abolition of the local option law against the sale of hard liquor in the county. The "wets" with the backing of the owners of the local papers and radio stations circulated a petition and forced a vote.

The "dry" forces were spearheaded by local churches and pastors. They climaxed their campaign with a rally addressed by Dr. Sam Morris. At a campaign expense of less than $1,000 they defeated the legalization of liquor stores by a vote of 5 to 1. The wets polled 300 less votes than the number of signers . . . their original petition.

There is now only one legal liquor store east of Chattanooga in the state.

Anti-Saloon League Votes for New Name

PITTSBURGH—(RNS)—The Anti-Saloon League will henceforth be known as the Temperance League of America.

The change in name was voted at the organization's thirty-fifth national convention here following a request made by younger members who argued that the group could do more effective work under a new title.

Clayton M. Wallace of Indianapolis, Ind., was elected to succeed George W. Crabbe, as general superintendent of the organization. Dr. G. D. Batdorf of Dayton, O., retired Bishop of the Evangelical United Brethren Church, was named to the presidency. He succeeds Methodist Bishop Ralph Cushman, who resigned.

North Dakotans Against Religious Garb in Schools

FARGO, N. D—(RNS)—Initiation of a referendum measure "prohibiting teachers in public schools from wearing any garb denoting religious order or denomination," was determined upon at a meeting here of the North Dakota "Committee on Separation of State and Church."

The meeting, held in First Presbyterian Church, was attended mostly by Protestant clergymen. Chief speaker was Dr. Ellis H. Dana of Madison, Wis., member of Protestants and Other Americans United for Separation of Church and State, new national group.

Laid before the committee was a statement from the North Dakota department of public instruction, disclosing that in the school year ending last July 1 (end of public school fiscal year, not of any school term), seventy-four nuns of the Roman Catholic faith taught in various North Dakota public schools. Of these, thirty were in Stark county, thirteen in Emmons, seven each in Pierce and Cavalier, four each in McHenry and Walsh, two each in Grant, Morton, Ward and Richland, and one in Dunn.

Baptist Sunday School Pupils for Abstinence

NASHVILLE, Tenn.—(RNS)—Every member of Southern Baptist Sunday schools above ten years of age will be asked to sign commitments for abstinence from beverage alcohol in a special temperance appeal Sunday, May 30. The appeal will be similar to one planned by the nation's Methodists for February 15.

Dr. T. L. Holcomb, executive secretary, and Dr. Jerome O. Williams, educational secretary, of the Baptist Sunday School Board here, have written all denominational leaders asking that the full month of May be used "to lead millions of people to oppose the use of alcohol as a beverage."

All monthly publications of the Sunday School Board will carry articles on the subject in their May issues.

PERSONALIA

William Ward Ayer, pastor of Calvary Baptist Church, New York City, will head a team of Youth for Christ evangelistic campaigners in England soon.

Samuel DeHeer, once a prisoner of the Japanese in Indonesia, has made a Dutch translation and recording of the well-known American film, "The God of Creation," and is promoting its distribution in Holland.

T. Christie Innes, executive director of the American Tract Society, spoke at a mass meeting sponsored by the Board of Education of the Reformed Church of America in the chapel of Hope College, Grand Rapids, Mich., early this month.

A. H. Chapple has been appointed chairman of the board of Marshall, Morgan and Scott, London publishers. He succeeds F. H. Marshall who has rendered a distinguished service to the cause of evangelical publishing.

Robert Boyd Munger, pastor of First Presbyterian Church, Berkeley, Calif., recently conducted a series of special services at Wheaton College.

Frank S. Mead, executive editor of *Christian Herald,* has joined the editorial staff of the Fleming H. Revell Company, New York religious book publishers.

Merrill C. Tenney is the author of a new book, "John: the Gospel of Belief" to be published by the Wm. B. Eerdmans Company about September 1. Dr. Tenney's manuscript was submitted in a recent competition sponsored by the firm.

Harold J. Taylor, the newly-appointed director of the Greater Chicago

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area of the NAE, will be formally installed at a dinner in March. Mr. Taylor was formerly a chaplain in the United States Army with rank of major.

Sydney G. Larson has resigned as pastor of Grace Baptist Church, Great Falls, Mont., to become a missionary for his denomination in British Columbia. Mr. Larson was active in the NAE organization in Great Falls.

Paul W. Dierberger, for twenty years pastor of First Congregational Church, Great Falls, Mont., and outstanding evangelical leader in Montana, died recently. He is being succeeded by Rev. James Forsyth of Pasadena, Calif.

Charles R. Watson, once corresponding secretary of the United Presbyterian Board of Foreign Missions and later president of the American University in Cairo, passed away recently in Bryn Mawr, Pa.

C. Dorr Demaray, president of Los Angeles Pacific College since 1941, has resigned to accept the pulpit of First Free Methodist Church, Seattle, Wash. He succeeds Dr. Myron F. Boyd who will give full time to the Life and Light Hour, denominational radio broadcast. Dr. Demaray will be succeeded by Rev. Alton C. Mamath, pastor at Whittier, Calif.

William Culbertson has been named the new president of Moody Bible Institute, Mr. Thomas S. Smith, vice-chairman of the trustees, announced February 4 in Moody Memorial Church at an evening session of the School's Founder's Week conference. The announcement came as a surprise to more than 4,000 visitors who were attending the week meetings. Dr. Culbertson has been acting president since the death of Dr. Will H. Houghton in June last year. He came to the Institute in 1942 as dean of education.

* * * *

Readers Say—

(Continued from page 2)

helpful during the past year. Some articles I have applauded and others I have endured, as is true of most publications which come to my desk.

I am grieved, however, at this tendency to divide and divide and divide. This business of starting a new organization or a new publication or a new set of lessons every time we disagree with the old is getting to be a serious matter. Laymen are getting more and more confused as we become more and more split up.

I am thinking particularly of the article on Christian Endeavor, and now the publication of new Sabbath School materials. Comparing topics and Scripture I see no improvement over the ICRE by the NSSA. We might improve on the comments and helps, but it looks to me like some evangelicals are only seeking a little more glory for themselves.

If Protestantism keeps on the way it is going either the Roman Catholics or the Communists will take us all over and it will be nobody's fault but our own. I am an evangelical but I believe in cooperation with other groups as far as possible. Where to draw the line, that is the question.

Walton, N. Y. FRANK H. LATHAM

BOOK CHAT

"Course of Study for Christian Schools." Education Committee National Association of Christian Schools. Wm. B. Eerdmans. 378 pgs. $5.00.

An evangelical "must" for teachers and administrators of Christian elementary schools. I have seen nothing in print which so well presents the Christian philosophy of education and applies it to objectives, subject content and suggested materials. This book should prove especially helpful to teachers trained in secular colleges or normal schools. It gives them the "God-centered" viewpoint which is lacking in their teacher preparation.—*Clifford M. Peck.*

"The Invisible Encounter." Igor I. Sikorsky. 120 pgs. Scribners. $2.00.

This sincere work, penned by a layman, takes its rightful place among those stimulating volumes which have recently appeared to call our attention to the survival issues which face us in this age. Based upon a rather fanciful, though pleasant, interpretation of Christ's temptation, the author views history as a struggle between the materialistic lies of the devil and the spiritual vitalities of truth. If these latter vitalities are ignored, we are doomed. To fortify this prognostication, he has colligated a' la H. G. Wells, an imposing array of gruesome prophecies. The salient weakness of this work is that all it offers as a solution to our dilemma is a vague form of theistic evolution and a series of pious phrases that we should love one another. One needs more than these ambiguities to root out the materialistic, atheistic presuppositions of modern agnosticism.—*Edward John Carnell.*

"The New Bible Handbook." G. T. Manley, editor. 433 pgs. Intervarsity Fellowship. 10s. 6d.

A compilation of the contributions of a score of eminent writers, all of them British. Written for the student of the Word who delights in exploring the heights and depths of scriptural truth. First, the Bible is viewed as a whole. The following divisions deal with (1) The Old Testament, (2) The interlude between Malachi and Matthew, (3) The New Testament. In our opinion this is an important contribution to analytical literature on the Word of God. Highly recommended for all students and pastors.—*J. Elwin Wright.*

"God's Boycott of Sin." Rachel H. King. 122 pgs. Fellowship (of Reconciliation) Publications. $2.00.

A well written book by an able modern writer who admits the inadequacy of a gospel of love without retribution for those who persist in rebellion against God. She advances again the idea of a "potential" hell which is to be deferred for the sinner until it is discovered in some far off day and age that he is individually incorrigible. Valuable mainly as another attempt by an uneasy modernist to come part way back to orthodoxy without taking the Word of God at face value.—*J. Elwin Wright.*

"The Witness of the Prophets." Gordon Pratt Baker. 213 pgs. Abingdon-Cokesbury. $2.25.

This treatment of the lives and teaching of the prophets, and of Jesus "the prince of prophets," sparkles with vivid portrayal of the temporal setting against which the Biblical spokesmen appear. But the book hardly rises above the classic modernism which is now on many fronts in retreat. The Chalcedonian view

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of Christ is dismissed as Docetism. Yet, the author hastens to explain: "This is not to deny the divinity of Jesus . . . (but) to assert the divinity of men . . . He is the God-man who preferred to remain divine while we are God-men who have preferred to become human" (p. 192). We are told that "at Calvary God willingly and completely accepted the full responsibility of his creation" (p. 199). What can this mean, but that Calvary ceases to be a free gift, and is viewed instead as a divine necessity by which alone God could remain just?—*Carl F. H. Henry.*

"Things Unshakable." Paul S. Rees. 153 pgs. Eerdmans. $1.50.
Sermons by the effective Minneapolis pastor, who knows how to divide the Word to the saving and sustaining of souls. Particularly timely is the message on "Living in Three Worlds."—*Carl F. H. Henry.*

"Ruth: The Romance of Redemption." J. Vernon McGee. 195 pgs. Eerdmans. $2.00.
A capable, popular treatment of the book of Ruth by a pastor who takes his congregation "through the Bible" with spiritual challenge.—*Carl F. H. Henry.*

"Reaching Arabs for Christ." Ralph Fried. 125 pgs. Zondervan. $1.50.
A timely book on spiritual experiences in reaching Arabs, by the president of the Alliance's newly-established Palestine Bible Institute. There is interesting data here for an understanding of spiritually distressed times. Dr. H. A. Ironside, in the introduction, says pointedly that there is need of an appreciation of the conditions which give many Christians "a new conception of our responsibility to give to the sons of Ishmael that precious Gospel which the sons of Isaac originally gave to us."—*Carl F. H. Henry.*

"Arnold's Practical Commentary." B. L. Olmstead. Free Methodist Publishing House. $1.25.
One of the best commentaries on the current International Sunday School lessons. Thoroughly evangelical lesson helps which have met with greatly increased favor as they have become more widely known. Now in the 50th year of publication.—*J. Elwin Wright.*

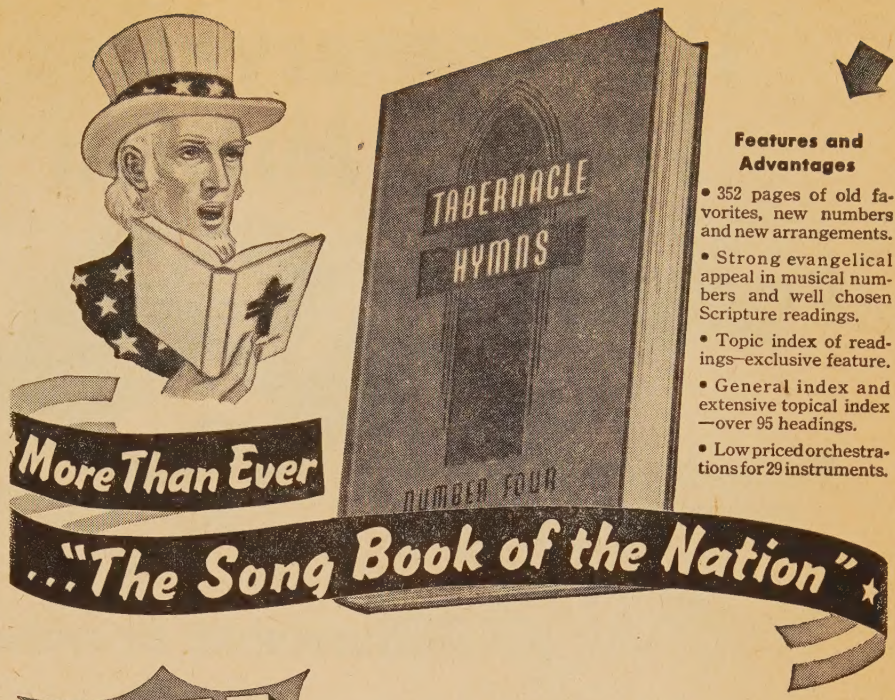
"Out of The Labyrinth." L. H. Lehman. 252 pgs. Agora Publishing Company. $3.00.
Here is an explanation of Roman Catholicism written by an ex-priest who should certainly know most of the answers about his former faith. In a day when much publicity is being given to Protestants who have joined the Roman Catholic Church this is worth reading. Undoubtedly it will keep many people from leaving Protestantism and it will provide ammunition for pastors and others who are uninformed about Romanism.
Among the themes which are treated will be found: purgatory, the mass, Catholic marriage and mixed marriages, salvation by works, baptism, the pope, etc.
In a day when Romanism has become unusually aggressive, and when she is making forward strides in the face of little Protestant dissent, it is important to counter-attack. This book does that in a popular fashion. The work of David Schaff, *Our Fathers Faith and Ours,* is still the classic on the subject, but the newer volume is meant for laymen, not for scholars. It is recommended.—*H. Lindsell.*

"Tongues Like As of Fire." Robert Chandler Dalton. 127 pgs. Gospel Publishing House. 60 cents.
A sympathetic critique of modern tongue movements by a Baptist pastor. So much has been written from the standpoint of hostile prejudice that this volume will be welcomed by those who would really like to know what makes modern pentecostalism tick so vigorously that it is by far the fastest growing religious movement in the present generation.—*J. Elwin Wright.*

BOOKS RECEIVED

"My Happy Birthday Book." William M. Lessell. Illustrated by Frank E. Warren. 32 pgs. Moody Press. $1.50. A book designed to assist in the spiritual development of children of pre-school age. Combines the usual birthday book opportunity for signatures with helpful poems and texts. The illustrations are in color.

"God Loves Me." Eileen Fleeton and Frank E. Warren. 20 pgs. Moody Press. Brightly illustrated with plenty of color. The message is beamed to the hearts of little children in an effort to awaken a realization of God's love and care.



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"An investment in the CBFMS is an investment in sound Gospel Missions."

The Society's regular annual need amounts to	$ 550,000
The "Imperative Equipment Need" under the MILLION FOR MISSIONS program amounts to	450,000
Total	$1,000,000

The Society's "IMPERATIVE EQUIPMENT NEEDS" are represented by the following amounts:

INDIA	For hospital, building repairs, new out-stations	$ 100,000.
CONGO	For hospital, training school, dispensaries, missionary residences	100,000.
CHINA		
WEST CHINA	Establishment of new mission stations	70,000.
ORPHANAGE	For expanding orphanage accommodations	25,000.
JAPAN	For missionary residences and new stations	40,000.
EUROPE	For evangelistic training centers	35,000.
BRAZIL	Missionary residences and new stations	30,000.
ARGENTINA	For Gospel centers and missionary residences	25,000.
FRENCH WEST AFRICA	Dispensaries and establishment of a missionary station	25,000.
Total		$ 450,000.

Channel all gifts through your local church, if possible. Otherwise send direct to CBFMS headquarters.

By the help of God, I will endeavor to contribute to the $_____. Enclosed is $_____ to be applied to this pledge, balance of which will be paid within ninety days.

Name_____ Street_____

City _____ Zone__ State_____

Conservative Baptist FOREIGN MISSION SOCIETY

352 Wellington, Chicago 14, Ill.